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A Parable for Mothers

By Temple Ba

THE young Mother set her foot on the path of life.

"Is the way long?" she asked.

And her Guide said: "Yes. And the way is hard. And you will be old before you re the end of it. But the end will be better than the beginning."

But the young Mother was happy and she would not believe that anything could be be than these years. So she played with her children and gathered flowers for them along way, and bathed with them in the clear streams; and the sun shone on them and life good, and the young Mother cried, "Nothing will ever be lovelier than this."

Then night came, and storm, and the path was dark and the children shook with fear cold, and the Mother drew them close and covered them with her mantle, and the child said, "Oh, Mother, we are not afraid for you are near and no harm can come." And the Mot said, "This is better than the brightness of day, for I have taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and grew we and the Mother was weary, but at all times she said to the children, "A little patience, and are there." So the children climbed, and when they reached the top, they said, "We could have done it without you, Mother." And the Mother, when she lay down that night, looked at the stars and said: "This is a better day than the last, for my children have learned fortit in the face of hardness. Yesterday I gave them courage. Today I have given them streng

And the next day came strange clouds which darkened the earth—clouds of war and h and evil, and the children groped and stumbled, and the Mother said: "Look up. Lift y eyes to the Light." And the children looked and saw above the clouds an Everlasting Gl and it guided them and brought them beyond the darkness. And that night the Mother s "This is the best day of all, for I have shown my children God."

AND the days went on, and the weeks and the months and the years, and the Mother gr old, and she was little and bent. But her children were tall and strong, and wall with courage. And when the way was hard, they helped their Mother; and when way was rough, they lifted her, for she was as light as a feather; and at last they came t hill, and beyond the hill they could see a shining road and golden gates flung wide.

And the Mother said: "I have reached the end of my journey. And now I know that the e is better than the beginning for my children can walk alone, and their children after them."

And the children said, "You will always walk with us, Mother, even when you have go through the gates."

And they stood and watched her as she went on alone, and the gates closed after her. A they said: "We can not see her, but she is with us still. A Mother like ours is more than memory. She is a living presence."

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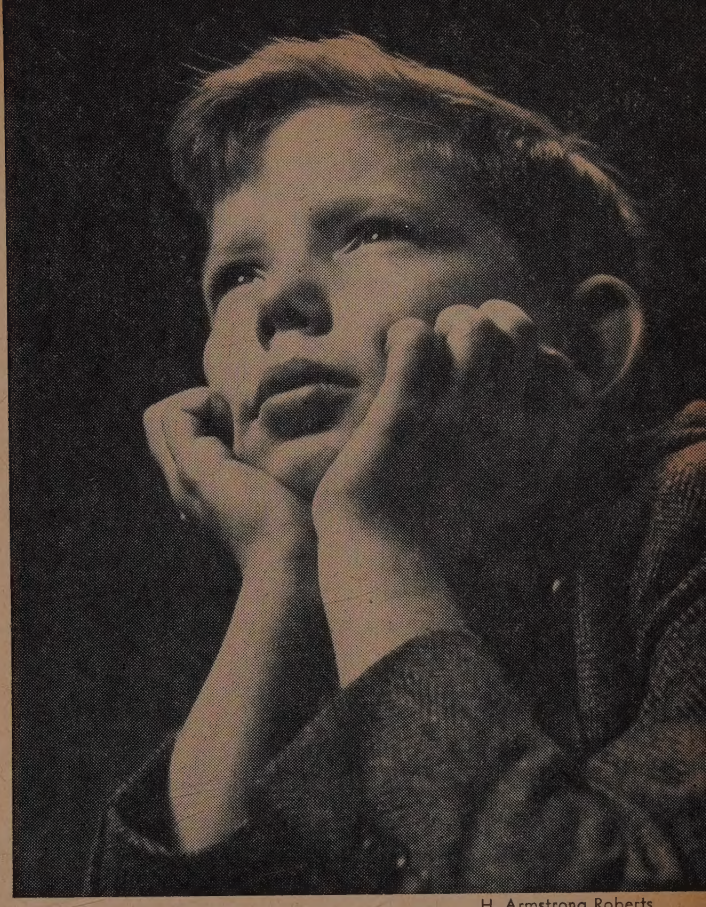
first in a series on Children's Homes

Are These Our Children?

Douglas L. Jacobson, Superintendent
Beloit Lutheran Children's Home
Ames, Iowa



H. Armstrong Roberts

There is a look about them that reveals their need and draws us to them. For mirrored in their eyes we see fear, and distrust, and a deep loneliness. . . .

ll never forget the first time I saw Harry. He was r-skinned, tousle-haired boy of twelve with thought- ooking eyes. It was hard to believe that underneath serenity blazed an inferno of hate. We saw it at s when he became destructive and angry. He was nely boy. Once while skating I heard him say, to self more than to anyone else, "I wish I wuz the guy here." It was rumored that he had started e which burned down his dad's barn. This was to believe, but it wasn't difficult to see that he was inside, needing someone who would listen and erstand, yet trust him. Some thought he was a bad who needed only strict discipline. It was true that ry needed someone who loved him enough to help control and direct his angry feelings. I think everyone ight it was a privilege to work with him. He was instructed for baptism, was confirmed, and was helped to tame the angry inferno within. Harry's recovery wasn't dramatic or spontaneous. He lived two years in a cottage with dedicated houseparents and met with a psychiatric social worker for 100 hours of therapy. He attended public school and gradually assumed dependable traits as he moved toward a foster home placement.

Many questions arise concerning the boys and girls in our Church child-care centers. Are they from Lutheran homes? Do they have parents? Do some come from juvenile courts? We must say yes to all these questions. About two-thirds of our children come from broken homes and two-thirds are Lutheran. Sometimes it is hard to know what their religious background is because they have few roots in any community. A case in point is the boy who experienced rejection in four-

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teen different adoptive and foster families. Our primary function in church child care today remains the same as always—to provide adequate physical, spiritual, and moral care for all children; however, the children of today seem to be more deeply hurt and twisted than those of a generation ago.

Bill Couldn't Cry

Bill was more like a hunted animal. It was the look in his eyes that gave one this impression. Most of the time he was very mannerly, clean, and neatly dressed. Yet the look in his eyes was disturbing. It was the look of one who had lost all who were dear. With crushing truth this dawned on us the day our dog was killed by a car. Bill couldn't cry. He just sat there dazed by the news. About the same time we realized he couldn't laugh either. Once in anger he punched his hand through a window and injured his wrist. He wouldn't permit anyone to come near to help cleanse and bandage the wound. He stayed in his room, dressing the wound himself. The injury healed nicely, but the hurt inside still festered. Healing began when we brought Bill's mother back to an active interest in him. When we shared news about "Mom," Bill cried tears held back for three years. Interestingly enough, he also learned to laugh, and the hurt healed from within.

Solveig was a pretty girl, but very frightened of herself and others around her. She wanted so much to be wanted, but couldn't risk friendship. She backed into most social situations. Although she faithfully atte youth activities and choir in the church and en them, no one could tell this from watching her always seemed ill at ease and quite stiff.

Solveig sits at a table with a group, but she shields herself from them by turning away. Her anxiousness is evidenced by the shredded napkin beneath her chair.

A Reprieve for Mac

Coming to the Children's Home had been a rep for Mac, a bright Lutheran confirmand from a home. He was headed for the Training school, bu judge wanted to give him one more chance. It's t tough to face the consequences of inadequate supervision when the chips are down. Yet Mac the grade, and lettered in football. Although he intelligent, he felt too old to finish school. He did a creditable career as a guidance technician in the Force.

It isn't always possible to succeed, but we feel this doesn't excuse us from trying. I'm still haunte the memory of Kari. We weren't able to reach thr the depth of hurt. She was rejected by her moth birth. Later, when the mother achieved respectabili marriage, she literally jerked Kari out of security peace in a relative's home. When this failed we asked to help, but the girl was heavily armored tionally and couldn't trust anyone. She couldn't friends—it was either everything from a frien nothing at all. I have no idea where Kari may be I feel sure she's quite miserable.

Are these our children? After living with these and girls in the child-care institutions a while, we it easy to say yes. These boys and girls worm their into our hearts and become ours in a very real s This may not reflect a strictly professional attitude in our church institutions we use Christ's love as as professional skills and insights.

These children do not fit into standard categories o pendent or neglected children—categories which a antiquated as a Model-T Ford. We in the child care see that the kind of dependency and neglect of today to serious maladjustment and often to delinquency sad to think that usually the first time we become a of the seriousness of a child's problem in an inadeq family is when the school authorities, social wo and probation officer meet in court to discuss the ch situation before a judge!

We in the Church will never be able to handl the problems presented to us for consideration. we feel that we can handle about 150 different chil a year in the seven child care institutions of our Chu Many do not come from good Lutheran homes; h ever, they are from the highways and byways of own communities. When we recall that our Lord a us to go out and compel them to come in, we in child care arm of the Church feel we are obeying heavenly mandate!

like being present at Creation to
ness the birth of a new Church—

La Iglesia Luterana Mexicana

Philip S. Dybvig

en the lights were turned on for first time in Radio City in New k, one eyewitness said that "it was being present at Creation." Upon ring this a pastor remarked that n a baby is baptized in church it ruly like being present at Creation. When, in the first week of Feb- y, 1957, I had the privilege of being sent as a guest of the American Lu- an Church at their new Seminary Headquarters in Mexico City and e witnessed the drawing up of the stitution and the formal organizing The Lutheran Church of Mexico. lt that I was also privileged to be sent at Creation. Just as God the ator breathed the breath of life in n, so the Holy Spirit continues to spiritual life to His Church, and churches are born. Thus came into ng this young indigenous Lutheran urch.

The Board of American Missions of American Lutheran Church, direct- by Dr. Dale M. Lechleitner has, ler God, accomplished a remarkable k in ten short years. During this e twelve congregations have been anized, three in Mexico City and e in other places in Mexico, five hem already housed in good build- s. More remarkable, all the congre- ons are led by native Mexicans— ordained pastors and seven licensed achers. True, the total membership not very large, but it is increasing. congregation is well on the way self-support and others are ready to in taking over a planned program increased annual support.

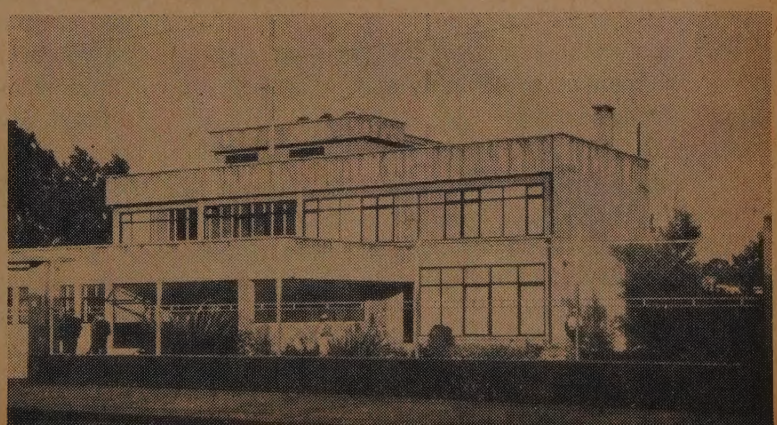
One of the pastors is also a medical tor and, therefore, a clinic is being blished in connection with that par- lar parish. This will prove an in- sting experiment in Mexico City in ning people for the Lord Jesus ough a double ministry—to the body to the soul.

As a capstone to the total church structure in Mexico, a seminary building has now been provided through the generous support of the WMF of the American Lutheran Church. Heading the Seminary is Dr. William E. Nehrenz, the only American serving in the Lutheran Church in Mexico. Other staff members will be added as time progresses. This seminary will not only train Mexicans for the Christian ministry but will also serve other Spanish-speaking mission fields such as our field in Colombia. The Seminary is strategically located, being within walking distance of the University of Mexico.

It is hoped that an American congregation can soon be established in Mexico City to minister to some of the estimated 40,000 Americans living there.

The following pastors were elected as officers of the Lutheran Church of Mexico: President—The Rev. David Orea Luna; Vice President—The Rev. Roberto Trejo; Secretary—The Rev. Dr. Joel Alvarez, M.D.; Treasurer—The Rev. Tomas Guzman.

Above: Sixteen young men have already been prepared for the ministry of La Iglesia Luterana Mexicana. They are shown here as they participated in the formation of the new church body. Below: This former rich man's home has been purchased for a seminary for the Lutheran Church of Mexico with funds provided by the Women's Missionary Federation of the American Lutheran Church. "Casa Augsburgo" is the new name of the building, but until it is nationalized, classes are being held in Grace Lutheran Church in Mexico City.



For Sunday dinner, some families

serve a steady diet of

Roast Preacher

Erling Nicolai Rolfs

Served with a tart relish, Roast Preacher can become an increasingly popular dish at Sunday dinner. Forsooth, like leftover potatoes, it can be warmed over for supper. Like dill pickles or olives, it can also be brought out for piquant nibbling any time during the week.

Along with Roast Preacher, it is quite customary to stir up a salad from the shortcomings of the choir, the choir director, the organist, the caretaker and even the ushers. Introduced to this type of rumination, the children quickly learn to add a little Sunday School Teacher Spice.

Such provender is regular fare where Father and/or Mother habitually crunch away at the Failings of Other People. And, alas, Sunday Dinner with Roast Preacher is quite as likely to be served in the home of the Deacon as in the homes of the more peripheral members of the Communion of Saints.

But with consummate haste, wherever it is served, Roast Preacher brings spiritual indigestion to both Pillar and Nominal Member.

Sometimes the Plain Ordinary Church Folks shake their heads over Linda and Paul. Each of them, after confirmation, show less and less interest in church. Yet their parents are Leading Church Members. Surely, Linda and Paul have had the right upbringing in the Christian Faith . . .

Along with Sunday school and vacation Bible sch and singing in the church choirs and never miss a Sunday in church, though, maybe Linda and P have had an overdose of Roast Preacher.

If Mother criticised Mrs. Johnson as not worthy be a Sunday school teacher, Linda would most natur show little respect for what Mrs. Johnson taught. Dad considers the choir director ill-qualified for position, it isn't surprising that Paul is ill-behaved dur choir rehearsal. Flagrantly transparent to teachers choir directors and the pastor is the attitude of Paul Linda's parents!

And when Mother and Dad are as carnivorous o the pastor's sermon as they are over the Sunday chick to whom can Paul and Linda turn with confidence spiritual counsel? What is more logical than that t turn from the church when their own parents h undermined the children's faith by chronic fault find of those whose responsibility it is to inculcate that fai

"But whoso shall offend one of these little ones wh believe in me, it were better for him that a millst were hanged about his neck, and that he were drow in the depth of the sea" (Matthew 18:6).

The body has a means of getting even with us fo too-steady diet of Roast Preacher and Salade à la C

H. Armstrong Roberts

. The harboring of grudges, the poisoning of our-
es with unkind thoughts can well be the cause of
guing headaches and a weariness of flesh. Physicians
w that many ailments are induced emotionally. A
e number of people come to clinics complaining of
s and pains which are actually psychosomatic—in-
ed mentally. Some of this might be part of the
ı cost of fault finding.

es, every church organization, and every pastor, has
ngs. But it is one thing to do as the Bible directs—
go privately, and in Christian love—to point out a
t that may be harming others; and an entirely differ-
matter to make criticisms before those who can do
ning to rectify a fault, but who will likely make the
r worse by spreading talk about it. "Behold how
t a matter a little fire kindleth" (James 3:5).

antidote to fault finding is appreciation. How much
pier are we when in speaking of a neighbor we
t the best construction on all that he does." How
ch more fruitful the pastor's sermon when in discuss-
it, we call to mind how it specifically blessed us.
more vocal we become in speaking approbation of
ers, the less we voice the carping criticism. Gratitude
fault finding do not thrive in the same heart; the
will drive out the other.

The Christ-centered church worker is not looking for plaudits. But how the unexpected word of commendation can lift his human heart and lighten his labors! Why should we withhold from a fellow human being the kind word—so quickly spoken—that can give him a "lift" that may glow in his heart long after the word is spoken? How indignant each of us would be toward the physician who would not bother to make a patient comfortable—yet we are like such a physician when we clam up within ourselves and do not bother to express good will to a neighbor.

More than it benefits the recipient, the expression of appreciation benefits the giver. Always it is "more blessed to give than to receive."

Our children are going to rise up and call us blessed if we keep Roast Preacher off the menu in our home. They—and we—will be far happier in church life and our Christian faith will be nourished, if, instead, our Sunday dinner is characterized instead by St. Paul's admonition:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Philippians 4:8).

H. Armstrong Rob

Levittown—In five years' time the potato fields of central Long Island gave way to a new city of 75,000 people.

East Coast Vision

Russell B. Helges

Metropolitan New York is the greatest population center in the world and one of the most rapidly expanding. An area which today embraces 14 million people, it is expected to grow to 20 million by 1975. The combined population of North and South Dakota, Wisconsin, Minnesota, and Montana is just one half of this great metropolis.

Before the turn of the century, the ELC had nine congregations serving the area—today it is moving shoulder to shoulder with other Churches to bring our Lutheran witness to this great section of humanity.

Here is great and varied challenge. There is the rap ly shifting population of the city apartment dwelle the quiet new suburban residential areas, and even peaceful little villages among the hills of central N Jersey.

In this area nine new Home Mission congregatio have been established in the last ten years. Today th congregations, though some are very young, embra more than 5,000 members and have over 3,000 child enrolled in their Sunday schools.

This year these people will contribute over a quar

million dollars to these Home Mission congregations 0,000 of which will be given to Missions. Though ELC has invested large sums of money to establish e new churches, today only $200,000 remains unpaid.

A Closer Look

et us look more closely at what our Church is doing then see what the future holds.

t *Fairhaven, Massachusetts,* a few years ago, Trinity heran was started to serve an expanding community opulated largely by Norwegian fishermen.

eaneck and *Allendale, New Jersey,* and *Glen Head, g Island,* are beautiful, well established villages into ch our Lutheran people moved and banded themes together to form new congregations to serve these wing communities.

mong the hills of New Jersey is beautiful *Lake Tele-k.* For years Norwegian people have spent their mers around the lake. A typical small town, today as an increasing number of permanent residents and rved by an ELC church.

hen *Grace Lutheran, Uniondale,* was established years ago, it was at the edge of the Long Island ulation push. Only four years after its organization, ce Lutheran gave willingly of its members to estab- a sister congregation in East Meadow. In order stablish *Christ Lutheran Church* in *East Meadow,* churches of the Atlantic Circuit banded themselves ther under the direction of the Laymen's Home sion Committee. The individual members loaned r resources to provide the entire loan fund to sponsor new church.

ood Shepherd Lutheran Church, Levittown, L. I., established to serve the new populace of "boom-n." In five years' time the potato fields of central g Island gave way to a new city of 75,000 people. t by one man Levittown is truly a modern miracle.

. John's Lutheran Church, Massapequa, the newest gregation on Long Island, serves an area where peo- have been arriving at the rate of 500 per month for last five years. This suburban area of over 25,000 rved by only two other Protestant churches.

rinity Lutheran Church, St. Albans, L. I., presents e a different picture of Home Missions. A congrega- more than 25 years old, it has suddenly been ght in a population shift. Instead of moving away n the Negroes who are now surrounding the church ncreasing numbers, they have, with Home Mission tance, built a new church, flung open the doors have literally gone out and "compelled them to come A new life and spirit now prevails in the congrega- and Sunday school.

ll this is hard to believe without seeing it, but can visualize a new city suddenly springing up on a sand acres of prairie? Imagine the school district with its little white school house and fifty students becoming, in five years' time, a district of 5,000 students cramped into $12,000,000 worth of new buildings and being educated on "split sessions"! Can you imagine an area ten miles wide and 40 miles long being built into a solid city in ten years' time? That's happening on Long Island today—in fact on the whole eastern seaboard.

The Fields Are White

Christ said, "Behold the fields are white unto harvest." Fields in Massachusetts New York, New Jersey, Pennsylvania, and Florida are ready for the harvest—not one or two, but dozens of them. In these new communities are Lutherans—ELC Lutherans—but more than that there are thousands of unchurched—souls for whom Christ died—souls whose destiny is laid at our doorstep. The perpetual problem is men and money. Let us "pray the Lord of the harvest to send forth laborers" (our own sons and daughters) and challenge us to give so that souls may not perish for lack of funds to bring to them the saving Gospel.

I Saw Jesus Walk Away

The other day I saw Jesus walk away from a church. All my theology and all that is human and right was screaming for Him to turn around and come back. He refused.

Jesus refused to come back for I was standing in a church which had with finality said they wanted people of a certain kind and a certain color . . . and only that kind and that color! (It wasn't my church. I couldn't shepherd a flock like that!)

Fiercely and with determination this church has decided the "niggers" better get their religion some other place. "We have decided . . ." is their answer . . . as if they had the right to decide.

There is a shockingly prophetic note in a painting hanging in one of the Sunday school rooms of that church. It is a picture of Jesus, Redeemer of all people, walking hand in hand with the children of every nation. What startles you as you keep looking at the painting is that after a time you discover the Lord and His multi-colored children in that picture are all walking away.

Joel Dobbe

A New Twist to Preserving Old Record

Eugene L. Fev

This congregation's territory shall extend as far north, south, east, and west as there are Norwegian settlers who will accept this constitution. . . ." So begins Paragraph 4 of the Constitution of "The Norwegian Evangelical Lutheran Church in and around Wiota" in southern Wisconsin, which was adopted in the year 1851. Such a statement ushers us back to the still unconquered, sparsely settled midwestern frontier of a century ago, with all its hardships, challenges, and opportunities. It takes us back to the era of beginnings as far as The Evangelical Lutheran Church is concerned. The congregational record book which contains the Wiota Constitution is an invaluable source of information about that particular parish, but it is only one small part of the treasury of source materials dealing with early Norwegian-American Lutheran history that this generation must be concerned about preserving.

A century is not a long period in the history of the Christian Church, nor as God reckons time, but it covers nearly the entire history of our Church. As our oldest congregations and our Church itself have observed centennial festivities, these historical landmarks have served to refresh our appreciation for past sacrifices and blessings, and they have reminded us of God's presence with His people and His guidance of the Church.

Obviously, we do not want our ties with the past to solidify into chains that bind us in the present (that can happen!), but rather such ties can be a helpful source of information and inspiration for the present. It would be sheer ingratitude to forget or minimize the labors of our forefathers as they laid the foundations for today's Church, and it would be folly to close the door on one of the most important avenues open to us for understanding ourselves and our Church.

A congregational record of ministerial acts has saved the day for many an individual who has been able to qualify for Social Security by obtaining a certificate of baptism in lieu of a birth certificate. An entire congregation has been thrilled to read the record of its past as reconstructed by a dedicated historian from the Minutes of its meetings and the records of its boards and organizations. It should be said here that a number of fine congregational histories, characterized by painstaking research and sound judgment, have been written within our Church, usually in connection with an anniversary observance.

To facilitate the preservation of church records a Synodical Archives has been established at the Library of Luther Theological Seminary, St. Paul, under supervision of General Secretary O. H. Hove and Archives Committee of the Church. The autho this article is temporarily supervising the collectio archival material, in addition to his teaching dutie the Seminary. To the Archives may be sent mate of historical value, such as congregational records o types, congregational histories, records and historie church-related institutions, personal letters or pa of prominent leaders, and copies of early religious odicals. However, it is advisable to correspond with archivist before mailing such material.

Many congregations are understandably reluctan give up their records for deposit in the Archives, ticularly records of ministerial acts, and it is prob inadvisable that they do so (except for those tha back nearly a century), since pastors receive so m requests for information about ministerial acts. In face of this situation the Archives Committee in made a significant decision. It was decided to ut the widely-used technique of microfilming to pro duplicate copies of the records of ELC congregat whose history goes back to the pioneer period, tha prior to 1890 or 1900. This permits the congregatio retain possession of its records while the Synod Archives can also have a copy on an easily stored of film. The Seminary Library has a microfilm re which makes reading such film a simple matter.

Last summer this microfilming project was can out in ten circuits in Illinois, southern Wisconsin, so eastern Minnesota, and northeastern Iowa, the a where the oldest congregations of our synod are loca Forty-six hundred feet of 35 mm. film were taken, co ing about 70,000 pages of records, all of which to reposes in one drawer of a small storage cabinet. T rolls of film are available at the Seminary Library the use of anyone interested in the history of our Chu and its congregations. What an advantage for him have access to such records at one location!

It is the desire of the Archives Committee that work shall be continued until there is a complete co age of our older congregations. This coming sum microfilming and gathering of records will be tinued in circuits located in northern Wisconsin, M nesota, and Iowa. The Archives Committee is vinced that this work should be completed before union. Those responsible for this undertaking h been given enthusiastic co-operation by pastors congregations, and they anticipate a similar recep during the summer of 1957.

Foreign Mission Diary

Rolf A. Syrdal

r dinner, some good conversation, and a brief rest, vere on our way in the proverbial (the real red) l of dust of the Cameroun dry season. But first— esy calls on French officials. They were very kind. e men know little about what the future holds hem. They seem to feel—without resentment—that day here may be longer than theirs. They urged us o all we can while we have the opportunity. About hours later we were welcomed at our northern- mission station, Poli. The Rev. Raymond Mathre ed here a long time. The Lloyd Sands and Donald tensons are in charge now. I felt at home. A very dinner, then the announcement that we must be our way at 6 o'clock the next morning to "cover" District.

li is situated on a hill and has a fine location, and nteresting mission field. There are over 37,500 people ie area. We have been working among the Namdji le, with a good congregation in Poli and several nising outstations. But the Namdji make up only third of the population. It is an area of many tribes many languages—most of them still to be reached the Gospel.

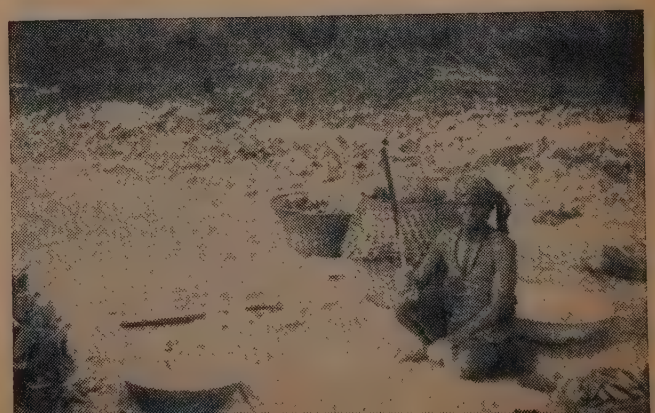
Ve went northwest around the Gode Mountain, re there are about 5,000 Namdji. Here most of our k has been done. We stopped at several villages along way to meet the workers and the people. Their little ve-built chapels stand out from the village huts e because of their slightly larger size than because lifference in architecture.

hen on to the Faro River, where a bridge took us the native town of Tchamba. We were greeted he Lamido (king) who expressed his interest in hav- the Gospel brought to his 5,000 people, the Tchamba, o live beyond the river and whose territory stretches toward the British Camerouns. From there we went Wangay, the center of a French Government dis- sary, where the French official was supervising the ing of guinea corn. We met another tribe there, Koma, a mountain people about 3,000 strong, com- ely untouched by the Gospel. This is virgin territory nd there is much more of it.

eturning on the other side of Mt. Gode, we saw her fine evidences of our work among the Namdji. also skirted areas with numerous Namdji villages still eached. We went near the lands of the Voko and e tribes, among whom work has not been begun.

everal plans for extending our work have been pro- ed. It takes time before people of such tribes can be brought to the point that they can do effective evangelistic work among their own people. Until that time comes, the missionary must go to them. A missionary stationed across the Faro will be almost isolated from the rest of the missionaries during the six months of the rainy season. If he works the area from this side of the Faro, he will be isolated from his people for six months of the year. This is just one of the problems. Another is language. Shall work be done through the more generally accepted Fulani language—which has not penetrated to the common people—or shall missionaries learn the local tribal languages in each case? Some know so little about the Gospel that they do not know what it is. Some know a little, and have asked that an evangelist or catechist come to them. The third problem is to train men rapidly enough.

Meanwhile, the Moslem influence seems to be increasing. The Fulani rulers are Moslem. Since officials and trades people are Moslems, it is easier for those who move from one place to another to turn to the Moslem faith.



Above: A native church. Below: Preparing flour from Cassava—basic food of the Baya people.

EDITORIALS

They Aren't "Orphan's Homes"

Seldom have we looked forward more keenly to publishing a series of articles than the one which begins in this issue. It will include seven articles, the superintendent of each of the Children's Homes owned by The Evangelical Lutheran Church contributing one.

We wonder if there is any branch of church work which appeals to the average person as much as helping children. We recently read Miss Beulah Folkedahl's fine book on the Homme Homes at Wittenberg, Wis. True, a good share of the volume deals with the Home for the Aged there. However, it is when one reads of the 75 years that the Children's Home at Wittenberg has been carrying on its blessed work that one feels the pulsing love which the founders and supporters of the institution had for needy children. That is typical. "Suffer the little children to come unto me" continues to be the admonition of our Lord which strikes the most sympathetic chord in our hearts.

Nevertheless, we doubt whether there is a single branch of the work our Church is doing concerning which people know as little—and where what they "know" is so likely to prove incorrect. The progression of names applied to these institutions tells the story. There was a time when they were known as "orphans' asylums"—a beautiful name. "Asylum" means "refuge"—and such they were, refuges for parentless children. The word "asylum" came to have unfortunate connotations, and so they became "orphans' homes"—supplying for the children what the death of their parent (parents) had taken from them.

Now they are "Children's Homes." Why the change? Simply because it is not orphans they minister to. Oh, some of the children are that, of course, but only a very few. The truth is that our Children's Homes today are ministering almost exclusively to children whose needs are not first and foremost physical—rather, emotional and spiritual.

This means that the Church is confronted with a set of entirely new problems. (And LUTHERAN HERALD must assume its full share of the blame because the people of the Church know so little about these problems.) We shall leave it to the men who are in charge of these Homes to tell about them. We merely wish to outline a few generalities which may serve as background.

We visited "orphans' homes" years ago which sheltered up to 100 children at a time. There was probably a large farm in connection with each one; it conducted a school of its own. Such homes were calcu to meet the needs of that day. If you will look i *Yearbook* of the ELC for 1957 (pages 57-58), you find that none of our church-owned Homes today capacity greater than 39, and that the largest numb children cared for in any one institution during was 59. Average capacity of the seven Homes i That fact tells a manifold story.

It tells of a far different kind of care made necessa the needs of the children. The best word to describe "intensive." This is not merely a matter of "cust care." These children need intensive "remedial c The ratio of staff to residents is therefore terrif high. It takes a large staff to give such help to relat few children.

It tells of new standards for staff members. H the superintendent on through the entire staff, a degree of specialized training is a requisite. The and women who staff our Homes are specialists. W is more, they are deeply dedicated—to their Lor their Church, to their difficult ministry, to their bel charges. If anyone thinks it is easy to find such folks, let him talk with any of the superintendent

It tells of very real community problems. This sensitive area, and one does not know how frankl write about it. What we say here is based on conv tions with superintendents and staff members and pastors of local congregations. Do not forget that t are emotionally disturbed children—and therefore turbing. It is by no means easy for a communit accept, as a normal part of its life, a group of chil who are not in all respects normal. They can be a rupting influence in the Sunday school, in the confi tion class, in church, in the schools, on the streets. us face it: more than one community has found does find it more than a little difficult to accept responsibility of having one of our Children's Ho in its midst.

And it means an expensive operation. If one t the total amount allocated by our Department of Ch ties to these seven Homes and adds to it every do received from other sources (gifts, payments by gov ment agencies for the care of specific children, et one arrives at a very high total. When one then divi that total by the number of children being cared of course the "per capita" cost is high.

The question for the Church to answer is: *Does pay?* Is it worth while for young men to become

hly specialized in a difficult field that they can ept superintendencies? Is it worth while for staff mbers to consign themselves to exceedingly difficult itions as house parents? Is it worth the aggravation a pastor to accept these children as having been aced in the midst" by the Lord Himself, and to ac- d them the special consideration they must have? Does ay for the congregation in the community? For schools? For the community as a whole? Does ay for the ELC to allocate so much money to the port of the Homes, and for the congregations ughout the Church to add their gifts? Might it be er to use that money to operate a few dozen more mes for the Aged and to have more institutional plains, and then say to the State: "You'll have to e care of these needy children. It's too high a price us to pay"?

Ve are quite sure that the superintendents are not ng to attempt authoritative answers to those ques- is. We doubt whether even the Department of Chari- could be expected to ask them quite as brutally as have done. *Yet those questions must be asked.* And neone has to answer them.

e answers lie in the framework of *responsibility.* a Church, we have had little difficulty in interpreting Great Commission of Christ in other areas. We know our duty in Foreign Missions, in Home Missions. No one questions our responsibility to provide an education for our young people. The old people are being cared for more adequately every year. And historically, the responsibility of the Church to care for needy children has also been taken for granted.

As it appears to us, that simmers the entire question down to this: Has the fact that the objects of our concern are different now from two decades ago altered our responsibility? No sensible Christian would say so. Can we then conceivably let the increased difficulties of this ministry deter us from carrying it out? And the sensitive Christian has to answer, "Of course not."

That leads us to the only conclusion, we believe, that the Church can reach—one which we hope the current series of articles will strengthen: This is the duty of our Church. By whatever means and at whatever cost, it is a duty which has to be fulfilled.

To be sure, changing times may bring changes in methods. The day may come when the best vehicle through which this ministry can be exercised is not Homes of the type we now have and situated where they now are. That is a mere incident. When changes are indicated, changes will be made. But the Christian imperative will remain; and the Church will seek to meet it.

Growing Church

s not at all difficult to demonstrate that The Evan- cal Lutheran Church is a growing Church. The e of the general secretary has just released the mem- ship figures for 1956, showing that at the close of that r our baptized membership was 1,043,569, an increase r 1955 of 3.92%; confirmed membership was 692,524, increase of 3.29%. While, certainly, that is not a rate growth to be particularly proud of, it is a good deal ve the per cent of population growth and not a little ve the rate of growth of many comparable religious ies. If this rate continues, it will mean that by uary 1, 1961, when the new Church begins to func- , we shall have a membership of about one and arter million. Among Lutherans in America, we are third largest body.

When the question is asked how large the membership he new Church was on June 9, 1917, however, we ourselves at a loss. We have heard three widely ing figures given. The truth is that no one knows tly. In his splendid historical introduction to *The on Documents of The Evangelical Lutheran Church,* G. M. Bruce lists the totals for each of the uniting ies. They aggregate 459,609 baptized members. If we accept that as the most accurate figure available, we discover that our membership increase in 40 years is in the neighborhood of 60%—not a figure to be at all proud of!

Miss Mary Boozer, for many years the statistician of the National Lutheran Council, once said that our membership figures were "a statistical nightmare." We have before us as we write this a table of membership figures for our Church from 1917 to the present. The starting figure is far more optimistic than the one we cited in the previous paragraph—470,860—a figure the source of which we do not know. The next four years show a progressive membership loss until, in 1921, we were supposedly down to 396,081. Then there was a tremendous increase—100,000 in three years. Then we remained practically static for 13 years! Nightmare is right!

The chart states that our Church increased in membership by only 3% during its first decade, and by 6% its second decade. Actually, the Church did not begin to grow until the beginning of its third decade. From 1937 to 1947, however, it showed an increase of 43%; for the fourth decade it will be almost exactly 50%.

tenth in a series on "The Church We Love"

It would take a far smarter man than the writer to analyze these figures competently. A few facts are, however, obvious. The first is that parochial reporting must have been exceedingly slovenly for many, many years. There is simply no other way of accounting for the see-sawing which took place year after year. A second fact to account for the undeniably slow rate of growth for so many years is that there was a time when many congregations came to believe that their allocations to the synodical budget were entirely based on membership figures. Feeling that they could not pay more than they were doing they became "conservative" (to put it mildly) in their membership reckoning. The depression years, too, tended to hold membership accessions to a minimum. Finally, there can be no doubt but that the fact that we were a foreign-speaking Church with a foreign-sounding name kept our Home Mission endeavors back.

On the positive side, it is far easier to account for the relatively rapid growth which began about 1937. First of all, the obstacles just mentioned were removed. That is probably the most significant fact one can unearth. Secondly, a renewed zeal for Home Mission expansion began to make itself felt. When one hears that the ELC has established about 350 Home Mission congregations in the past 12 years and is continuing this program of expansion at a comparable rate, one realizes *one* all-important reason for our continuing gro Add to that the present-day emphasis on parish e gelism—and you have an insight into what is happe

Of course we rejoice in the growth of the Church love. It is only human to be proud to be a membe a Church which is one of the fastest growing in country. Let's admit that. What has always both us, however, is that in actuality our growth has pitifully slow! If we were to accept the figures 1917 as completely accurate, we would have to a that, on the average, it took one person forty yea gain another! Even in the years of most rapid gro when the rate of increase was 5% in a year, it m that it took nearly a million people to win 50,000.

There should be a word of warning, too. While do not have much respect for folks who take as t theme song "How blessed is the *little* flock," nei do we have any sympathy for those who consider m bership increases and expanding budget payments criterion by which to judge either a congregation church body. Behind them must be something m deeper—growth in spiritual life. To quote someth which has long been dear to us and which we h quoted many a time in editorials: *Before we can sp wider, we must dig deeper.*

This Gift Is Yours

Harold B. Kilc

The Third Sunday After Easter
May 12, 1957

Text: John 17:1-8

Let me tell you about the gift that is yours today. You may be well aware of it. Perhaps you have prized it highly for years. Or, you may not really know about it at all, and therefore put no value on it.

It's the gift Jesus speaks of in His High Priestly Prayer—the gift of the Word. He refers to the "Word that endures forever," to the "Word that is spirit and life," to the "Word that is the power unto salvation." He says, "I have given them the Word." This is His great gift to you.

In this gift men in countless generations have found what their hungry souls have sought. They have found truth—and truth is priceless. Though others may grope for truth in secluded avenues and in quiet places, though restless spirits may be wrestling always in the hope of finding the final answer, the final cause of life, though there be skeptics who deny that there is any final answer —who say that life is just a kind of unavoidable accident —you have the gift of Christ, the Word, and therein is the truth. It holds the truth about God, the truth about man, the truth about redemption and the meaning of this life. It holds the truth about man's responsibilities and his opportunities and his high purpose in life. It h the truth about salvation. For this gift reveals not o the truth, but it reveals also the way of truth, the Ch of God, who is the truth, the way and the life of m This gift reveals the cross on which sin was nai on which the Son of God died for the men of earth, then it goes right through to reveal the empty tomb the hope that can be firmly planted in the hearts of m

This gift is yours. It is not only the gift of truth, only the gift of redemption, not only the gift of h it is the gift of life in Jesus' name. He and He al gives "life eternal to all who know God and His o begotten Son."

This gift is yours. Have you received the gift? H you completed the circle, so to speak—for a gift can be given, truly, until someone has received it graciou Then the circle is complete. I hope you have the gift that you hold it dear and prize it highly. I hope you the gift well and often, and that you respond to gift with a clear and unmistakable sound of gratitud in heart and mind, in hand and lip, in time and tale in life itself. Then will the gift be prized—when y life is given in grateful praise of Him who died and and lives for aye. Amen.

BOOKS in review

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 South 5th Street, Minneapolis 15, Minn.

Sits in Many Saddles

ALBERT SCHWEITZER, Jean Pierhal, Philosophical Library, 160 pages, $3.00.

octor of Philosophy—Doctor of Theology octor of Medicine—pastor—professor of logy—missionary—greatest living authori- n Johan Sebastian Bach—one of the world's test organists—winner of the Nobel Peace e—recipient of more honorary degrees high honors than almost any person of day: all that and much more is Albert weitzer. No wonder that his biographer him "a man capable of sitting upright many saddles"!

his is a relatively brief and popular raphy. A translation from German, it ild be a popular volume. The style is ble and beautiful; the illustrations are selected.

ertainly, a brief review cannot do justice he life of a man like Albert Schweitzer it would be folly to try. His has been fe of utter dedication. And, whatever his logy may include which is not acceptable orthodox Christians, no one can deny his dedication is to Jesus Christ. His osophy made of him a humanitarian, and humanitarianism was a love for and erstanding of his fellow human beings ch is breathtakingly beautiful. The wise er will accept Albert Schweitzer for what o manifestly is, and leave the rest in the ment of God.

—O. G. M.

Pastor has Fun

PETER PULPITPOUNDER, B.D., Robert E. Segerhammer, Augustana, $1.35, 54 pages.

whimsical, peaceable little book, in which llage preacher pokes fun at himself and e people he serves and loves. He wrote 14 brief sketches to entertain a daughter was ill. Children will love them; so will chers who have a sense of humor; and ill parishioners who want to see them- s through the eyes of one who knows , understands them—and loves them.

—O. G. M.

ding New Life Alone

LEARNING TO LIVE AS A WIDOW. Marion Langer, Messner Inc., $3.95, 235 pages.

our country of changing social standards practices, women do not have the pro- n and direction that is given in primi- societies and in some other countries of world when their husbands die.

This aptly written book was designed to help the new widow face the problems which confront her. The author, Dr. Langer, is a well trained sociologist who does both marital and family counseling. She is also a widow with an eleven year old son. In her book she writes, "Faith in God can give very real comfort, but comfort does not solve the job of expression and dealing with grief. Nor does it provide the bridge from the breaking of a close living relationship to a satisfying life alone. When you have been a person who has lived as part of the life of another, the breaking of that togetherness leaves you with loneliness. It distorts your idea of yourself as a person with a purpose in life. It is the transition to living by yourself, with a purpose in living, that is at stake."

This book was written to help the widow make this transition to a life as an individual person again. The author covers a wide variety of problems that follow death, from relationships with children, family and friends, money matters, and employment, to what to expect in remarriage. These problems are discussed in a very readable manner. A resource appendix listing a wide variety of kinds of services available for help in making this adjustment is also included.

While the author writes with a deep understanding of human emotion and needs, there are some thoughts expressed that a Christian person would challenge. And some of the problems that are presented here would not be a problem to the Christian woman. However, I feel that this book has much that would be very helpful to the widow; some of it could be of value to the people who are close to her and can help her in her new life.

MRS. AGNES RADIUS
Emmons, Minn.

Sacrifice and Sacrament

THE SACRIFICE OF CHRIST. C. F. D. Moule, Seabury Press, 58 pages, $1.25.

This "slight essay," to use the author's description, deals with the interpretation of the Eucharist, the sacrament of Holy Communion. There are three main points, well thought through, interestingly presented, and in the evangelical tradition.

The first is that the sacrifice of Christ on Calvary was unique, complete, and final. This happened at a given time in history.

The second is that we cannot hark back only to the past when we think of our redemption, but that there is a continuous reconciling that goes on in every generation. As Christ is active in the Church, the Church is active for and with her Lord.

The third, the climax of the argument, is that the Eucharist is the continuous presentation of obedience of Christ as the expiation (payment) for sin. The church in close fellowship with Christ enters into, in the Eucharist, what Christ has done.

This book would interest the pastor who is making a serious study of the Sacrament. Otherwise I feel it offers too little new material.

LYLE B. GANGSEI
Redondo Beach, Calif.

"Do-it-yourself" Religion

STAY ALIVE ALL YOUR LIFE. Norman Vincent Peale, Prentice-Hall, $3.95, 300 pp.

This latest volume by the minister of Marble Collegiate Church in New York City gives this reviewer the impression that he is going over ground rather completely traversed before in previous volumes. There are stories by the chapter-full suggesting that the prescribed methods of self-help-by-the-use-of-God are uniformly and constantly successful. Somehow it reminds me of Christian Science, Couyism, and Horatio Alger.

In that a number of people have been helped with their problems by the author and his counsel, it seems somewhat superficial to dismiss this latest book as though it were either trite or irrelevant. Yet it is in place to suggest that some folks might mistake it for real Christianity. God, Jesus and the Bible are mentioned with respect and are quoted frequently. But God is someone to be recruited as a problem-solver, Jesus is someone to be listened to for sage advice, the Bible has some good formulas for a successful life.

The book is emphatically this-worldly though there is a stated assumption that everybody will be happy in the life to come. There is no presentation of the Biblical facts of man and his dilemma, God and His holiness or Christ and His atonement, nor are they assumed. Even tense, confused, unhappy moderns need not a soporific but a Savior.

HAROLD AALBUE
Eugene, Oregon

Meditations for the Family Altar

J. R. Hester

Toward the Fourth Sunday After Easter

The Epistle: Hebrews 5:1-10

The Gospel: John 17:9

Monday, May 13
HOUSECLEANING
Read James 1:17-21

Therefore put away all filthiness and rank growth of wickedness and receive with meekness the implanted word.

The Epistle of James lays stress on active Christianity. It makes much of the point that faith, if it is to be of any worth at all, must get things done. Here is a straight-to-the-point reminder that faith cannot live side by side with filthiness of mind and other evidences of the presence of Satan. There is enough evil already in the heart without inviting more to come in. Get rid of what's there, James is saying.

Housecleaning of the human heart is more than a springtime affair. It must go on every day. What strange things find their way in. These must not be allowed to stay. They set roots quickly. Get rid of them before there is trouble. Keep things open for the implanted Word, "which is able to save your souls."

Dear Jesus, cleanse my heart each day. Let Thy Word prosper in me. Amen.

Tuesday, May 14
LIVE AND LEARN
Read John 16:12-15

"I have yet many things to say to you, but you cannot bear them now."

There are many things that cannot be learned by reading books or by going to school. Some things are learned only by experience. You live and learn.

Jesus said to His disciples that there were some truths that they were not ready for, advanced as they were. Only when the Spirit was sent would their hearts and minds be prepared for greater truth. By the Spirit it is possible to believe the great truths that God wishes His own to know.

No believer can be a believer without the Holy Spirit making him so. A new believer is not able to understand as much as one who has grown in the faith over a long period of time. The Apostle Paul makes this comparison between the two degrees of truth: they are milk and meat. The young are able to accept "milk." They will some day be ready for "meat." They will be able to "comprehend with all saints with what is the height and breadth."

Wednesday, May 15
THE MERCIFUL JESUS
Read Hebrews 5:1-10

He can deal gently with the igno and the wayward.

This passage describes the way Old Testament priest could feel tow the people who depended on him to m sacrifices for their sins. Since he him was a sinner he understood full their humanness and the reason for t guilt. Jesus also, having been in flesh, though without the sinfulness co mon to man, is able to "deal gently w the ignorant and the wayward."

This does not mean that Jesus o looks sin; or that He "goes easy" or t it lightly. Be it thoroughly underst that if anyone hates and despises sin is Jesus. He knows that it is the cause the death of both body and soul. He d not deal gently with sin, but with sinner. He has deep compassion for th who are contrite.

Knowing this about Jesus should make us careless. Rather, it should us in a closer watch, that we do not m light of the High Priest who loves

Thursday, May 16
WHAT ARE YOU DOING?
Read John 5:25-29

"Those who have done good to the resurrection of life, and those who have done evil, to the resurrecton of judgment."

A striking thing about these well-known words of Jesus is that they put so much emphasis on what you do. That does not mean that faith has nothing to do with salvation. Indeed, no one can be saved without faith. But you can be sure that at the resurrection no one is going to be saved by saying that he has had faith all his life but didn't do anything with it.

"Those who have done good." It is not your works that will save you; it is the faith you had that produced good works. Faith is the foundation; works are the evidence.

What are we doing? Are we thinking God's thoughts after Him? Are we actively worshipping the Lord? Are we lending ourselves in service to God and man? Are we showing mercy and love in all places where it is needed?

The busy life of active faith will have a great reward at the last day.

Friday, May 17
THE HEART SPEAKS
Read I John 3:19-24

Beloved, if our hearts do not condemn us, we have confidence before God.

The heart will usually tell the truth to itself. It is the center, so to speak, of all the feelings we have. The highest and the lowest of our emotions make themselves at home there.

The feelings that we have in respect to our rightness with God, or our unrightness with Him, always make themselves felt there. If we listen to our heart speak, we will know. Either our heart says that we are in condemnation or we are not.

Of course, the heart that speaks most reliably is one that God has renewed and made deeply sensitive to His will. This is the heart that we must pray God to keep alive within us. Then, if we find it is warning us that things are not as God wants them to be, we will quickly fly to Him for correction.

And we have this assurance: "Whenever our hearts condemn us God is greater than our hearts." Great is His love!

Saturday, May 18
FRESH WATER
Read John 7:37-39

"Out of his heart shall flow rivers living water."

Everyone knows the difference betw water that lies in a swamp and water rushes down a mountainside. One is st nant and foul; the other is bubbling pure. One supports only lower forms life; the other is capable of support the highest forms, including man. stays in dismal surroundings; the o has along its banks a profusion of heal growth.

Jesus said that those who believed Him would have hearts out of wh would flow rivers of living water. W the Holy Spirit came into their he they would have life. They would transformed from the stagnant pools selfish living to the fresh, running wa of life in His Name.

Such a heart, a spring of living wa may be had by anyone who comes to G and says he wants it.

Spring Thou up within my heart Jesus, and bring rich growth to my sp Amen.

THE CHURCH in Today's World

urch in Barn

police station and a barn are hous- the newest mission congregations of Pennsylvania Ministerium of The ted Lutheran Church in America l they acquire their own church ies.

orty-eight charter members of a congregation are holding services he Upper Merion Township police township headquarters, just east of ristown. The "Mission in the Barn" ocated near Bethlehem, Pa., on a ner farm that is now part of lenberg Medical Center property. is the second United Lutheran gregation in the Lehigh Valley area rn a barn into a church. A former e barn just west of Easton is now three-year-old St. Andrew's Church, nearly 200 confirmed members.

vyers, Theologians Meet

small group of lawyers, theolo- s, law students, and seminarians recently to consider the applica- of Christian faith in the daily of law practice. It was the first erence of its kind in more than a ration.

ne United Student Christian Coun- nd the Faculty Christian Fellow- both related movements of the onal Council of Churches, spon- l the meeting in cooperation with stant Episcopal Bishop Appleton rence of Western Massachusetts. erence spokesmen described it as preliminary step in a projected -year program of the National ncil among law students and facul-

feature of the sessions was the ng of four papers dealing with ems confronting lawyers as Chris-

of. Samuel E. Stumpf, Lecturer thics and Law at Vanderbilt University School of Law (Nashville, Tenn.), read a paper on "Theology and Jurisprudence." Benjamin K. MacKinnon of the American Bar Association staff presented a study of "The Effect of Religious Principles on Lawyers' Ethical Problems." Assistant United States Attorney for New York William S. Ellis spoke on "The Christian Lawyer as a Public Servant." And William Stringfellow, parish counsel for the East Harlem Protestant Parish in New York City, presented a paper on "The Christian Lawyer as a Churchman."

Catholics Fear Billy

The director of the National Catholic Welfare Conference bureau of information has declared that Evangelist Billy Graham is "a danger to the faith of all Catholics who listen to him."

The Rev. John E. Kelly of Washington, D.C. made the statement in an article, "Part Way to God via Billy Graham" published here in the May issue of *The Homiletic and Pastoral Review*. Circulation of the publication is confined to Roman Catholic Clergymen. Father Kelly warned Catholics against attending the evangelist's New York crusade scheduled to open in Madison Square Garden May 15, reading his published works and listening to his radio and TV broadcasts.

On the other hand, he said, both clerical and lay Catholics might "well imitate Billy's dedication, zeal, and organization in his preaching of Christianity to all who fall under the spell of his partial gospel." He also asserted that for the unchurched "Billy will be a part-way guide to heaven."

The Catholic priest lauded Mr. Graham as a "man of prayer, humble, dedicated, and devout," and praised him for giving to "many church-going Protestants a spiritual Bible-based message which they never or only seldom hear." But he declared that the evangelist's "false" and "incomplete" teachings and "shifting" theological position make it wrong for Catholics to listen to him.

Hungarian Church Progress

An official of the World Council of Churches said upon his return from a six-day visit to Hungary that last fall's abortive revolt there had resulted in larger church attendance and "new opportunities for evangelization."

Dr. Robert Mackie, chairman of the World Council's Division of Inter-Church Aid and Service to Refugees, said he talked with Reformed, Lutheran, Baptist, and Methodist leaders in Budapest and with local pastors there.

He made the trip to discuss the needs of Hungarian churches in relation to inter-church aid. During his meetings with the Hungarian churchmen, Dr. Mackie said, plans were developed for increased material aid to pastors, parishes, and church institutions.

The World Council official said the "church leadership crisis" in Hungary is being handled on a temporary basis and will take time to resolve on a permanent basis.

Following the October revolt Reformed and Lutheran leaders who collaborated with the Communist regime were forced to resign.

—RNS Photo

CLERGYMAN HEADS BROADCASTING—Dr. J. T. Ayorinde, pastor of First Baptist Church, Lagos, Nigeria, has been named chairman of the newly formed Nigerian Broadcasting Corporation. His appointment was hailed in Nigeria as an indication that the new broadcasting corporation will encourage religious freedom.

Dr. Mackie said he also had met with Janos Horvath, head of the State Office for Church Affairs, and discussed church aid with him.

While in Hungary the Geneva churchman preached to crowded congregations in several churches, including the Calvin Square church in Budapest and a country church in Keskenet.

At Last?

The new Service Book and Hymnal of the Lutheran Church which was originally promised for 1952 may be in use in congregations late this year or early in 1958, according to the Hymnal Commission which has guided its compilation.

A joint venture of eight Lutheran bodies in North America representing more than 11,000 congregations, the book will contain more than 600 hymns and a new and uniform order of services. In spite of the number of hymns to be included, the commission has assured the churches that the book will fit into the pew racks now in use in parish churches.

Accompanying the book's appearance will be a Lectionary containing the Epistles and Gospels and special Lessons appointed for festival days of the Church Year. After the music edition and the lectionary are published, work will begin on additional volumes in the following order: the Altar Service Book, the Occasional Services (a pastor's handbook of the minor orders), the text edition of the hymnal, a handbook on the Hymnal with commentaries on the hymns and authors and composers, and finally a companion to the liturgy providing the pastor with a commentary on the rubrics of the book.

Do Communists Torture?

Have prisoners of the Communist regime in China suffered torture at the hands of their captors? Two opposite points of view were expressed by recently released prisoners last week.

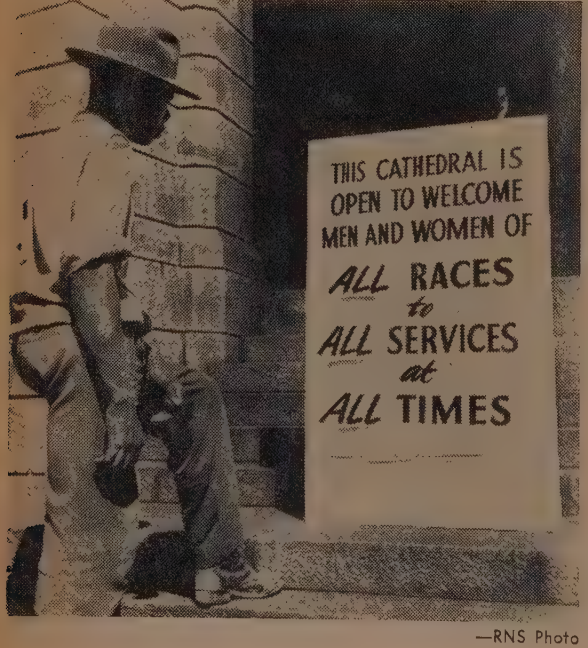
On the one hand, the Rev. Paul J. Mackensen, Jr., of Baltimore, a Lutheran Missionary released in March after seven years imprisonment who has resigned his church position and elected to stay in China, said, "I have suffered no harm and am well and in excellent spirits." He also stated in a letter, "My decision to remain is a personal matter in which there has been absolutely no interference, coercion, persuasion, suggestion or encouragement by any third party."

Quite a different story came from Hong Kong from Franciscan Father Fulgence Gross of Omaha, Neb., who said that he suffered "physical and mental torture" during the six years he was a prisoner. He described his experiences in an interview at the Catholic Center here a week after his arrival in Hong Kong. The priest was freed from a Shanghai prison on M 28 upon the completion of his sent for alleged espionage.

Father Gross said that although experience had been "physically rible" it was "spiritually wonde and I was never sad." On the da his arrival here, he was interviewe about 40 reporters but balked at gi any details of his imprisonment, tel the newsmen, "Some of you ma Communists."

Displaying manacle-scarred w the 53-year-old priest said his captors beat and punched him and pressed a sword against his threatening to decapitate him if did not confess. "I thought I was ing to die then for sure," he "but that was only the beginning. conducted trial after trial, one which lasted 18 days. During this I was forced to stand for three days without sleep, and my hands feet were manacled. When my started to close they would th cold tea in my face to revive me.

Father Cross said the charges espionage on which he was arre at Tsingtao in 1951 were not true he never confessed to them. He said Communists once attempted to e him as a spy, and when he ref he was placed in solitary confinem During this period, he stated, he periodically beaten.



—RNS Photo

EVERYONE WELCOME —An African laborer reads the sign which has been erected on the steps of the Anglican Cathedral in Capetown, S. Africa, welcoming all races to the church. The cathedral is a stone's throw from the House of Assembly of the Union of South Africa which has approved the Native Laws Amendment bill which gives the government the right to prohibit Africans from worshipping with whites. Many religious bodies in S. Africa have notified the government they will defy the bill if it becomes law.

Art Show at LWF

An art exhibition featuring w of Lutherans in the United States Canada will be held in the Minnea auditorium in connection with the theran World Federation Asse August 15-25.

The exhibit is open to three gr of Lutheran artists: students and instructors in Lutheran colleges, al of Lutheran colleges, and non-co Lutherans. Any artist may enter t pieces of work in each of six cla cations—oil painting, water-co prints, drawing, sculpture, and m laneous medium combinations. P graphs are excluded.

Pieces may be on any subject. work entered must be accompa by an entry blank which can b quired by writing to Robert Ne 915 National Bldg., Minneapolis, M

ose Problem Is Foreign Aid?

ongress and the Administration inue to wrestle with the problem of gn aid. Many complicated issues involved. To whom shall such aid iven? How much? For what pur-s? These and other questions lead a thousand different avenues. They e limitless discussion and debate. halls of Congress reverberate these with the speeches of earnest men g to settle these matters.

reign aid is more than a Washing-problem. It is one that concerns y taxpayer in the land. Our Federal is high because the bite which gn aid takes is so big. Look at the *gressional Record* for Monday, l 1, Vol. 103, No. 56, p. A2595. report printed here, compiled by Economics Division of the Library ongress, shows that since July 1940 country has granted to nations and le the world over the vast sum of than $130 billion, a sum equal to our present national debt and one st twice the size of our nation's nt annual budget. And the end is yet in sight. The call is for more more billions.

he *Washington Post* summarizes present situation well when it says: Since Korea, American foreign aid as been principally military. What ttle economic assistance there has een has not been provided in the ontext of an effective long-run rogram. Foreign aid will continue be half effective until the Ad-nistration develops a better under-anding of what it is all about, kes the story to the people and ins with other nations in a con-ted program to redress the severe nomic imbalance of the world—imbalance that could some day r it asunder."

reign aid, as this editorial writer s out, is now chiefly military in acter. That is one of the things g with it. Something more is need-omething more moral, something humane, something in the nature hristian feeling that will "redress evere economic imbalance of the d." In short, foreign aid is really a religious problem, one that a needy, troubled world has deposited on the doorsteps of the Christian churches of our land. Only Christian faith and feeling can make foreign aid the healing, saving thing it ought to be. Are we as Christians and church people recognizing that phase of the problem? Or are we leaving everything to Washington, telling ourselves that, having raised the church-budget and paid our pledge to the building fund, we have done all we should?

That Quiet Little Man From Arkansas

The eyes of the nation have been focused lately on the sessions of the Senate Committee investigating improper activities in the labor and management field. Serving as chairman of this committee has been Senator John L. McClellan, Democrat, from Arkansas. He has been playing a prominent part in all its proceedings, and his duel with Dave Beck, the powerful leader of the Teamsters' Union, has been a memorable one. What kind of chairman has the Senator proven himself to be?

Senator McClellan is a small, quiet man, not at all impressive as he walks into the room. He is more than 60 years old and has served in the Senate for 14 years. He has come up the hard way. Reared on a farm, he was admitted to the Arkansas bar at the age of 17 by a special act of the legislature. He is known as a hard worker, a "loner," "no party hack." He is respected by both Democrats and Republicans. He is a member of the Baptist Church. He is soft-spoken, measured in his speech, not given to oratory. He contrasts sharply with the former chairman who is now a Committee-member under him. Senator Joseph McCarthy, whose noisy bluster, scoldings, and violent outbursts are still remembered by many. Senator McClellan presides with dignity and decorum. He is careful to preserve an attitude of courtesy and fairness toward the witness he and the Committee are examining. His approach is deliberate, careful, respectful, but it does not conceal the fact that a keen mind is operating, one determined to elicit the truth.

John Bridg, writing for the *Wall Street Journal,* speaks for a good many who know the Senator when he says:

> "If I were on trial and were innocent, I couldn't feel safer if that quiet gray man with the two Bibles on his desk were my judge. But if I were guilty, I would be scared stiff."

"Home, Sweet Home"

Senator John J. Sparkman of Alabama predicts a great future for the mobile home. He refers, of course, to the trailers which we meet so often on our great highways and which we find parked in such numbers in camping areas near our great cities and industrial centers.

The Senator explains that housing now costs more than working people can pay (you can't buy much of a house under $15,000 these days) and so the trailer, costing from $3,500 to $8,000, is the answer to the poor man's prayer. The trailer has the added advantage of being mobile. The workman can go where his work is—he can go on short notice and take his home with him.

What the Senator says may well be true. If so, we are face to face with a deplorable situation. Life in a trailer camp may not be too demoralizing for a couple of hardy grown-ups eager to roam and to see the world. But it is not conceivable that the average family with growing children can ever prosper under conditions of this sort. There is simply no substitute for the old-fashioned home, rooted in the community, identified with church, school, and community life, and serving as a permanent shelter for the members of the family living there. The family that loses such a home has lost something that the finest trailer cannot replace.

Senator, you have pointed out some of the advantages of the trailer. As a Christian, a churchworker, and a Bible class teacher, give us your strong help and encouragement in behalf of the old-fashioned Christian home. Help us build it, maintain it, keep it!

Mrs. Minnesota ELC Member

Mrs. Don Hustad of Alexandria, Minn. who was elected, "Mrs. Minnesota" for 1957 is an active member of First Church, Alexandria. Her pastor, the Rev. Oliver Ruud, says, "She comes by her interest and whole hearted participation in the program of the church from early experience in a family that was always active in church work."

For a year previous to her marriage she assisted her husband-to-be as a Luther League counselor. She taught 4th grade in the Sunday school for a year and also substituted for two years. She has sung in the church choir. Last year she guided the activities and studies of a Women's Circle in the congregation and in 1957 is secretary of the local Ladies' Aid.

Mrs. Hustad was active in the work of the Lutheran Student Association at Concordia College, Moorhead, Minn. and at Moorhead State Teachers' College. She also was a member of the LDR at Alexandria. Together with these valued services in her church, she has served as a wife and mother of a growing family.

Mr. Hustad, a graduate of St. Olaf College, has always been active in the Sunday school of First Church and this year is superintendent. He was an assistant Scout leader one year and is a member of the parish education building committee.

People

Dr. Herman E. Jorgensen, former editor of **Lutheraneren** and news editor of **Lutheran Herald,** announces that he has severed his connection with Lutheran Mission to Israel.

Mr. Holden Risetter, of Paw Paw, Ill. recently ordered a $10,000 insurance policy on his own life in which his church, First Lutheran of Lee, Ill. is named beneficiary. The Rev. Reuben Kruggel, pastor of First Church, states that the policy is greater than the combined local and synodical budgets of the congregation for a year.

The Rev. Irvin Suby, associate pastor and music director of First Church, Janesville, Wis. was honored on his 60th birthday recently by members of the congregation who presented him with a hi-fi phonograph and a television set.

The Rev. Al Sherve, Northwood, N. Dak.; **the Rev. Edwin Bersagel,** Hannaford, N. Dak., and **the Rev. A Anderson,** Page, N. Dak., last m completed one quarter of clinical t ing with the Council of Clinical T ing at the State Hospital, Jamest N. Dak.

The Rev. A. B. Holland, ha signed from his parish of three gregations near Valders, Wis. to a a call to Our Savior's Church, O mowoc, Wis. effective August 1.

The Rev. R. S. Quade, who served Our Savior's Church, Blo Wis. since 1949, has accepted a ca the American Lutheran parish in mah, Wis. where he will be inst May 12.

Churches

La Moure, N. Dak.—Zoar Ch broke ground for their new $4 church on April 14. It is expected much of the labor on the new bui will be donated by members o parish. The Rev. Arne Carlson is tor.

Taylor, Wis.—The Trempealeau ley Church, a congregation which mothered many churches in Jac and Trempealeau counties, will brate its 100th anniversary June 2 The anniversary sermon wil preached by Dr. F. A. Schiotz, dent of the ELC. The Rev. B. J. lem is pastor.

Pigeon Falls, Wis.—Members United Church, the Rev. David M. pastor, have voted to sponsor the h mission congregation at Neills Wis. by mortgaging their propert $50,000. While serving the ELC ch at Rhinelander, Wis., Pastor Bey that congregation to mortgage property to help start a churc Minocqua-Woodruff, Wis.

Pekin, N. Dakota—The Shey and Sigdal congregations will cele their 75th anniversary on June Three former pastors and two so the congregation will be the spea The Rev. Albert O. Tastad is present pastor.

Announcements

Lutheran Heralds wanted. Mr. John Johnson, Grygla, Minn., is anxious secure copies of **Lutheran Herald,** 7-41, inclusive. If you are in a posi- to help him, he will appreciate ring from you.

For Sale, rebuilt theatre pipe organ, plete with pipes and console. Write Mr. Norman Gaukstad, St. Luke's heran Church, Franklin, Minn.

Camp Emmaus Bible Camp, near nahga, Minn., is available for rent weeks of June 2-8, 9-15, and Au- t 18-24, 1957. If interested, write to Robert Myrand, Trinity Lutheran urch, Moorhead, Minn.

WMF Bible Camp for the Alex- ria, Fergus Falls, Brainerd, Glen- od, and Milaca circuits, at Luther st Camp, Alexandria, July 16-19. s. Harold Eastlund, Glenwood, Min- ota, registrar.

Circuit Conventions

ecorah Circuit, May 7, 10:00 A.M., Spring- Church, J. N. Lunde, pastor.
monweir Circuit WMF, May 8, Bethany rch, Mauston, Wis., B. A. Lund, pastor.
ock River Circuit WMF, May 8, Church e Good Shepherd, Rockford, Ill.
reen Bay Circuit WMF, May 2, Navarino,

earwater Circuit WMF, May 10, Winger rch, Winger, Minn.

rish Conservation Service

(Formerly The Placement Service)

e Parish Conservation Service of The serves many people each year. Read listings below. They may be of value to or someone that you know. The merits e propositions advertised have not been stigated and the Parish Conservation ice assumes no responsibility in the er. Send your ads and communications The Parish Conservation Service of The 422 South Fifth Street, Minneapolis Minnesota. (Refer to ad number when ring.)

FOR SALE

ns

0-acre farm, good buildings; nearly new , good soil. All under cultivation. Lo- 3 miles from S Minn. town. Price: per acre. 511-1A

0-acre farm in Big Stone County, Minn. mmediate sale. 240 acres cropland, re- der good prairie pasture. New barn; new- nodeled house; good well; REA. 10 miles utheran Church and town; on good hwy. 511-2A

ultry farm, located in SE Minn. town 800 population; Lutheran community. 26 large poultry house; barn; 7 room house; and electricity in all buildings. On

INTERRACIAL LUTHERANS—Typical of the Hawaiian islands where races intermingle with comparative ease, is this first confirmation class of Christ the King Church, Honolulu. Pastor Maynard Halvorson is shown with the class of 10 adults which included people of Chinese, Japanese, and Hawaiian origin as well as Caucasians. The new ELC congregation has just purchased a tract of land as a future church site.

—RNS Photo

LUTHERAN HEADS COUNCIL—Robert E. A. Lee of New York, executive secretary of Lutheran Church Productions and an ELC member (right), was elected president of the National Religious Publicity Council at its 28th annual meeting. Shown with him are other new officers of the council. Left to right: Dr. William Walzer of New York, director of promotion for missionary education, National Councill of Churches, vice-president; Miss Charlotte Braun of Philadelphia, secretary of the publicity office, Presbyterian Church in the U.S.A., secretary; and Mrs. Charlotte O'Neal of the commission on public relations and Methodist information, New York, treasurer.

REDEDICATED—The remodeled interior of Scandia Church, Centerville, S. Dak., was recently rededicated by Dr. L. A. Pierson, president of the S. Dak. district. The nave was enlarged to seat 450 people and the basement remodeled to house 13 classrooms. The Rev. Frederick Damgaard is pastor.

paved state hwy. Good income property. Small down payment and balance on terms. 511-3A

200 acres all under cultivation. New barn; other bldgs. good. 6 room house; new water system. 80 bushels per acre of corn in 1956. Price: $170 per acre. $11,000 cash, 4% on balance. 2/5 crop in 1957 to buyer. 511-4A

80-acre farm, modern 2 bedroom; large barn; chicken coop; machine shed. Located in the beautiful Flathead Valley, Mont.; on school and mail route busline. 511-5A

160-acre all purpose farm. Large barn; 7 room house, full basement with wood furnace, electricity; good well. Located on grade and H. S. busline and milk routes. NW of Solway, Minn. Near to church. 511-6A

200-acre farm, located in Fillmore County, Minn. 5½ miles from town of about 2500 pop.; 2 Lutheran churches; new school being built. 511-7A

Would like to trade a Minn. farm or other property in town for a store somewhere in the Flathead of Mont. Prefer Kalispell or Whitefish. 511-8A

Homes

3 room house for sale in SE Minn. town and two other bldgs. on large lot. Suitable living quarters for two people. Plenty of garden space. Only $1500. 511-9B

An 8 room house with bath for sale, known as the parsonage for Stavanger and Ossian Congregations; located near Ossian, Ia., on all weather road. Has small barn and garage and 5 acres land. 511-10B

Large modern home for sale, in fine condition, located in a S Minn. town of about 600 population. Would make fine Old People's Home or Undertaking Parlor. 511-11B

Business

Grocery store in prosperous N Ia. Community. Good Lutheran church. Store completely equipped with refrigeration equipment. Bldg. for sale; stock at inventory. 511-12C

General store in S Wis. village of 200; prosperous farming and vacation area. Strong Lutheran section. 3 bedrooms, modern apartment on 2nd floor. Price: $16,000 plus inventory. 511-13C

Soft line store for sale; shoes, drygoods, men's and ladies' read-to-wear. Fine operation for man and wife. Located in town of 1,000 in S No. Dak. Good farm area. Two Lutheran churches. Will sell or lease new modern fixtures. 511-14C

Farm Implement Agency—two leading franchises. Well established; large parts volume and fully equipped shop. Car franchise available. Located in N Ia. Excellent trade area. Strong ELC community. Financing can be arranged. 511-15C

Well established dental practice in WC Minn. city of 4,000 pop. 4 Lutheran churches. 511-16C

Good restaurant and cafe in summer resort city of 15,000 pop. Doing volume business of about $90,000 yearly. Modern equipment. Approximately $18,000 will take it. 511-17C

11 unit motel, all modern; nearly new; 3 acres. Price: $42,500. $15,000 down. Gross $1,000 per unit. 511-18C

FOR RENT

Homes

Large, nearly new house, near Concordia College, Moorhead, Minn. Available June 1. Dble garage attached. On bus route. Will rent unfurnished or partially furnished. 511-19B

For rent: 5, 10 to $1, dime or variety store, 25x75 ft. space in new store bldg. Inside passage to clothing, restaurent and grocery-hardware store under one roof. A-1 N Minn. lake area town. ELC Church; fine schools; live civic and commercial association. 511-20C

WANTED TO RENT

Seminary couple and infant son desire 3 to 4 room apartment within walking distance of Lutheran Theological Seminary. Would like it available by June 1st. 511-21B

WANTED TO BUY

Wanted to buy an Insurance Agency and/or Accounting and Tax Service. Will consider a partnership. 511-22C

POSITION WANTED

Position as director of music in a Lutheran Congregation, preferably in the NC states. Will graduate from Wartburg College in May with Bachelor of Music in Church Music, majoring in organ. Other interests are youth work and evangelism. 511-23D

Woman desires work in a Home for Aged or hospital or some institution to operate a mangle and hand iron. Can also do some sewing. 511-24D

Girl would like another girl and her child to share home. Will baby sit with child while mother works. 511-25D

Will care for elderly women in my home. Have had 14 years experience of practical nursing. Live next to ELC church. 511-26D

Christian Lutheran woman desires teaching position in Grade 1 classroom, preferably in or near Seattle. Has degree and experience. 511-27D

Wanted position as full time choir director, preferably ELC. Am a graduate of Augustana College, Sioux Falls, S. Dak. 8 years experience in public school music and have directed church choirs. 511-28D

Church college graduate with college teaching experience in vocal music desires new location in Lutheran community. 511-29E

Position wanted in medium size sch system as band director or in Jr. College, a B.A. degree in music from Wartburg Coll working on M.A. degree. 2 years experie with 2nd Army Band; 2 years teaching exp ence in band and vocal. Single, 26 years Available in Sept. 511-

Elderly man desires work as custod caretaker or some light steady year aro work. 511-

Would like position as custodian of chu college, or children's home, etc. 33 years age, married, two children. Has had exp ence as carpenter and ceramic tile se Wife could work part time too. She has experience with youth work. 511-

HELP WANTED

Experienced man needed to manage operative elevator. Must start June 1st. G school and ELC church. 511-

Christian kindergarten teacher for a Chi Nursery School. Prefer one who can play piano. 511-

Permanent housekeeper needed by rece widowed Lutheran Army chaplain. 3 s children. Please send details, salary expec etc. 511-

Wanted in modern grade school in E gon a music teacher, man or woman; physical education teacher for girls, gr 4-8 (woman). Active ELC church in t 511-

A couple needed to work with teenager child care institution. Challenging op tunity. Adequate pay, social security, rea able hours, living in, exciting opportunity creative effort. Must have Christan com sion and understanding. 511-

Barber wanted. Opportunity to buy ba business in community. Near Glacier P Mont. Lutheran church. 511-

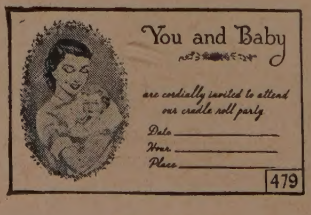
A superintendent wanted for a school small N. Dak. town in NE part. Has pupils; new Lutheran church. A chance married couple to teach. 511-

Wanted an experienced married man work on irrigated dairy farm located betw Glendive and Sidney, Mont. Year aro work, starting as of May. Only absta need apply. 511-

Cradle Roll Department Cards

No. 1171. BABY CONGRATULATIONS. With an invitation Mother and Baby to come to Sunday School.
25c a dozen; $1.50 a hund

No. 479. CRADLE ROLL PARTY INVITATION POSTCARD.
25c a dozen; $1.50 a hund



Write for catalog listing many other Cradle Roll Department supplies

AUGSBURG PUBLISHING HOUSE
Minneapolis 15, Minn.

Loving Remembrance

Memorial Wreaths—ELC

From December 17 through 21, 1956

Mrs. Selma, Hazel Run, Minn., $11.
d, Caroline, Mabel, Minn., $11.
an, Emil, Prairie Farm, Wis., $14.50
nd, George C., Cylinder, Iowa, $5.
, O. H., Starbuck, Minn., $42.50

om December 24 through 28, 1956

on, Mrs. Tom, Luverne, Minn., $5.
n, A., Kathryn, No. Dak., $5.
on, Beverly, Barrett, Minn., $6.
on, J., Edmonton, Alta., Canada, $10.
on, Mrs. L. C., Belgrade, Minn., $2.
on, Mrs. Ludvig, Dalton, Minn., $30.
Wayne, Hawkins, Wis., $5.50
Olaf C., Northwood, Iowa, $3.25
Fred E., Maynard, Minn., $10.
pherson, Mrs. Abraham, Emmet, No. Dak.,

g, Gary, Wautoma, Wis., $5.
on, Mrs. Susie, Cresco, Iowa, $7.
n, P. A., Brandt., So. Dak., $4.
Mrs. William, Sauk Centre, Minn., $10.
Willis, Kasson, Minn., $21.
, Mrs. Dalten, Kenyon, Minn., $1.
Alfred, Sauk Centre, Minn., $23.
n, Edwin, Gary, Minn., $8.
ad, Oscar, Bode, Iowa, $1.
nd, Christian, Hamar, No. Dak., $1.
, Mrs. Elof, Underwood, Minn., $2.
n, Mrs. Emily, Redwood Falls, Minn., $3.
noe, Clarice, Peterson, Minn., $99.
on, Julius, Fisher, Minn., $3.
kson, Mrs. Annie, Luverne, Minn., $5.
ga, Mrs. Fannie, Paynesville, Minn., $3.
nd, Harold, Cummings, No. Dak., $7.
gen, A. J., Underwood, Minn., $2.
n, Mrs. Margaret, Sanish, No. Dak., $5.
h, Mrs. Peter, Ruthton, Minn., $5.
, Lars, Hudson, So. Dak., $3.
, Mrs. Gena, Mahnomen, Minn., $2.
ss, Mrs. Harna, Wyndmere, No. Dak., $2.
son, E., Leland, Iowa, $6.
, Glenn N., Ostrander, Minn., $27.
Karen, Osage, Iowa, $3.
, David, Frost, Minn., $234.
, Mrs. Kristi, Michigan, No. Dak., $1.
, William, Hawkins, Wis., $3.
Nils M., Boyd, Minn., $2.
rom, Mrs. Ida, Sisseton, So. Dak., $2.
Nels H., Ray, No. Dak., $74.
n, Mrs. Sven, Dawson, Minn., $42.
on, Eric, Lignite, No. Dak., $1.50
ne, Lars, Mt. Sterling, Wis., $51.
, Jr., Joe, Underwood, Minn., $2.
son, Clara, Boscobel, Wis., $6.
Tom, Barrett, Minn., $14.
son, Mrs. Lena, Ridgeway, Iowa, $21.
ury, Mrs. Inga, Dunseith, No. Dak., $5.
t, F., Forman, No. Dak., $23.
shler, Carol, Luverne, Minn., $5.
on, Genard, Sauk Centre, Minn., $2.
Philip, Northwood, Iowa, $50.
, Karen, Luverne, Minn., $5.
ns, John, Larimore, No. Dak., $5.
ier, Mrs., Barrett, Minn., $2.

December 31, 1956 through January 4, 1957

r, Annie, Lee, Illinois, $100.
on, Patricia Fay, Superior, Wis., $10.
n, Susie, Howard, So. Dak., $15.
Mrs. Helma, Menomonie, Wis., $5.
n, Gustav, New Hampton, Iowa, $8.
Reuben, New Richland, Minn., $200.
n, John, Jackson, Minn., $67.
, C. I., Boyd, Minn., $55.
Mrs. George, Superior, Wis., $5.
Mrs. Helen, Estherville, Iowa, $3.
Mrs. Katherine J., Minot, No. Dak., $10.
Phylis, Kerkhoven, Minn., $2.
Mrs. Maria, Menomonie, Wis., $5.
n, Hilma, Oslo, Minn., $12.
n, Irvin, Granite Falls, Minn., $7.
Frank, Forest City, Iowa, $7.
Lester, Avenel, New Jersey, $5.
ivert, Wheaton, Minn., $5.
Robert, Farwell, Minn., $5.
Jens, Superior, Wis., $1.
nson, Edvar J., Twin Valley, Minn., $14.
nd, Robert, Badger, Iowa, $41.
awrence, Stanley, Wis., $25.
Ole, Huxley, Iowa, $3.
Nels, Superior, Wis., $10.
Mathias, Litchfield, Minn., $3.50
n, Mr. and Mrs. John A., Superior, Wis.,

n, Carl, Vermillion, So. Dak., $7.
n, Mrs. Ina, Cambridge, Iowa, $19.
n, Joseph V., Montevideo, Minn., $59.
n, Mrs. Julia, Manahga, Minn., $216.
n, Lars, Huxley, Iowa, $56
Mrs. Johanna, Slater, Iowa, $9.
Robert, Montevideo, Minn., $10.

Folgers, Henry, Slater, Iowa, $29.
Frandle, Mrs. Hannah, Blue Earth, Minn., $16.
Fritz, Mrs. O. E., Slater, Iowa, $50.
Frovold, Alfred, Sunburg, Minn., $17.
Grimsrud, Milton, Janet, Martin and Randi, Superior, Wis., $8.
Gunderson, Conrad, Superior, Wis., $10.
Hagelie, O. S., Hillsboro, No. Dak., $2.
Halvorson, Mrs. Blue Earth, Minn., $2.50
Halvorson, John O., Spring Valley, Wis., $5.
Halvorson, Salley Sue, Buffalo Center, Iowa, $6.
Hansen, Mrs. Hilda, Avenel, New Jersey, $5.
Hanson, Emil, Mission Hill, So. Dak., $44.
Hanson, Mrs. Mina, St. Ansgar, Iowa, $39.
Helgeland, Emil, Slater, Iowa, $34.
Herrick, Mrs. Inga, Stanley, Wis., $21.
Hill, Bert, Story City, Iowa, $21.
Hovick, Mrs. J. S., Ihlen, Minn., $5.
Hughs, Elsie, Lanesboro, Minn., $8.
Ihle, N. O., Slater, Iowa, $100.
Isakson, Gus, Story City, Iowa, $16.
Jacobson, Mrs. Thomas, Blue Earth, Minn., $47.
Jakabson, Jakob, Thornton, Iowa, $5.
Johnson, Albert, Iola, Wis., $3.
Johnson, Mrs. Albert, Edgerton, Wis., $2.50
Johnson, Mrs. August, Superior, Wis., $9.
Johnson, Frans, Newman Grove, Nebr., $1.50
Johnson, Sigurd Julius, Aberdeen, Wash., $2.
Jorgenson, Julius, Towner, No. Dak., $6.
Knutson, P. O., Badger, Iowa, $2.
Larson, Mrs. Sam, Badger, Iowa, $3.
Leaf, Arthur F., Kerkhoven, Minn., $1.
Lee, Harvey, Kensington, Minn., $6.
Leith, Donald, Doyon, No. Dak., $3.
Letsos, John M., Superior, Wis., $2.
Lind, Ole, Oslo, Minn., $12.
Loken, Mrs. Oscar, Zumbrota, Minn., $25.
McNaughton, Patricia, Superior, Wis., $10.
Miller, John C., New Richland, Minn., $28.50
Monson, Mike, Lakefield, Minn., $8.
Mordbloom, Mrs. Inga, Oslo, Minn., $5.
Nartzik, Mrs. Bertha, Longmont, Colo., $2.
Nelson, Mrs. E. G., St. Ansgar, Iowa, $34.
Nelson, Helen, Beresford, So. Dak., $1.
Nelson, Mrs. N. J., Newman Grove, Nebr., $1.50
Nelson, Norman J., Chippewa Falls, Minn., $2.50
Neriem, Daryl, Slater, Iowa, $2.
Nestande, Rev. P. J., Longmont, Colo., $88.50
Newman, William, Lisbon, No. Dak., $10.

N. H. NELSON, Treasurer

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CHOIR CERTIFICATE OF PROMOTION, No. 32-671

A colorful, appropriate single-fold certificate, to be presented to a choir member upon his advancement to a higher choir, as from the children's choir to the junior choir. With envelope. **6c** each

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An effective means of recognition for perfect attendance, outstanding choir work, and special services. Cover features a multicolor reproduction of a painting of a choir of children, young people, and adults. With envelope. **6c** each

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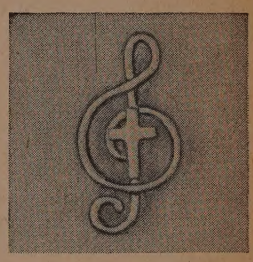
A picture post card, for correspondence in choirs of all ages. Full-color illustration shows choir singers with stained glass window background. Back side has ample space for address and personal message. **25c** a dozen; **$1.50** a hundred

No. 32-673

No. 32-674



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CHILDREN'S CHOIR PIN, No. 32-673

Blue and gold lyre against a gold background, with words "Children's Choir." 1/2x5/8 inch. **85c** each; **$9.50** a dozen

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Gold lated clef with cross. 5/8x1 1/8 inch. **66c**

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CHOIR CROSS, No. 32-62

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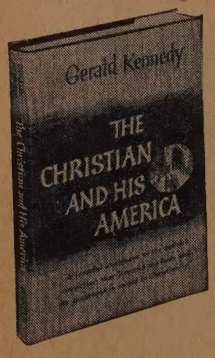

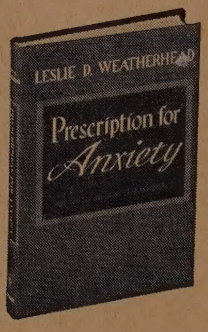

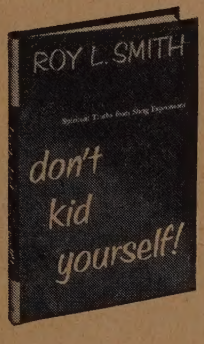

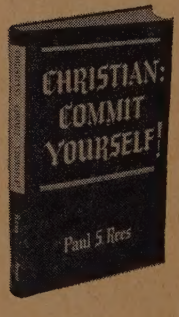

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